

**Essence and Perception:
Changing the Perception of Islam in the West
by Rehabilitating the understanding and Practice of Religion**

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Introduction

The biased perception of Islam, common especially in America, results not only because extremist Muslims resort to reactionary violence and claim that this is Islamic, but because American Muslims do not necessarily understand the essence of Islam as it applies contextually to the contemporary scene and if they do they fail to explain it in ways that Americans can understand.

Biased perceptions about Islam and Muslims result also, especially in Europe, from bias against all religions, because in European history religion has been a cause rather than a cure for conflict.

Changing the perception of Islam in the West requires education about the common essence of all Abrahamic religions, as well as credible demonstration of this essence in practice. Muslims, Christians, Jews and others must join in solidarity to rehabilitate the role of religion in the world, in both essence and practice, by providing a new paradigm of faith-based, compassionate justice for public policy guidance.

The following four questions must be asked and answered.

- I. Do faith and religion have a future?
- II. What is the core of the essence?
- III. What is the role of normative jurisprudence in the essence of Islam?
- IV. What is the basis of political legitimacy?

I. Do Faith and Religion Have a Future?

In a secular world, many people ask whether there is a future for faith and religion. One should distinguish between the two. Faith is belief in the unseen, in transcendent reality, in the *ghaib*. This is part of human nature and has provided purpose to human life since the first appearance of sentient life on earth. Faith is universal and eternal and therefore has a future. Faith is the essence of religion.

Religion is the response to faith in both individual and community life. Religion is the pursuit of knowledge about higher truth and the translation of knowledge into moral practice.

There are many religious paths in the search for absolute truth, and there are many forms of practice, but all are designed for the same purpose, which is to worship the Absolute in thought, word, and deed, whether we call it God or Gott or Dios or God.

God tells us in Surat al Ma'ida 5:48, "Unto every one of you have we appointed a [different] governing system of law (*shir'ah*) and a [different] way of life (*minhaj*). If God had so willed, all humanity would have been a single community. God's plan is to test you in what each of you has received [in both scriptures and inspiration]. So strive as in a race in all virtues. The destination of all people is to God".

Put differently, the future of faith and religion is the difference between essence and appearance. Many scholars distinguish between Christianity in the form of Christ's teachings as essence and Christendom as what one sees. Christianity is both a faith and an ideal system of practice, whereas Christendom may differ radically from Christianity itself.

The same is true of Islam and Islamdom. Research for a 77-page chapter on "The Spread of Islam" for the 800-page, three-volume textbook, *Islam and Muslims*, prepared by Mohammad Ali Chaudry and Robert Crane for the Center for Understanding Islam, suggested that the faith of Islam spread most rapidly when the Muslim empires were weak and slowly when they were strong. They spread most successfully in places like Indonesia where there were no Muslim empires and where the rulers actually opposed the spread of Islam.

The reason may have been that Islamdom often was un-Islamic, just as it is in many places today. Islam as a faith is spreading in America today precisely because it faces so many obstacles, just as it did 1444 years ago when the Angel Gabriel first revealed to Muhammad (PBUH), that he was to be a Prophet and Messenger of God.

II. What Is the Core of the Essence?

The future of Islam is up to God, but the future of Muslims is up to every person through one's observance of the first two essentials in the universal Islamic value system. These two, known as *taqwa* and *'adl*, are the core of the essence of Islam as a religion. *Taqwa* is loving awe of God in response to God's love of every person. *Taqwa* is also submission to God as the source of truth, love, and justice. *'Adl* is love of compassionate justice as a framework for expressing our love for each other. As Cornell West of *Tikkun Olam* puts it, "Justice is what love looks like in public".

The Prophet Muhammad emphasized the importance of seeking truth and justice, but he posited the motivation for the search in the constant Qur'anic emphasis on love, as developed in Dr. Crane's book published in January, 2010, *The Natural Law of Compassionate Justice: An Islamic Perspective*. A favorite prayer of Prophet Muhammad (PBUH), and of Imam Ali (A.S.), and of millions of Muslims ever afterwards, was *Allahumma, asaluka hubbaka wa hubba man yuhubbuka wa hubba kuli 'amali*

yuqaribuni ila hubbika, “O God, I ask you for your love, and for the love of those who love you, and for the love of everything that can bring me closer to your love.”

The Qur’an uses several different terms for various nuances of love. For example, in Surat Maryam (Mary) 19:96, God uses the term *wadda*. “But the Lord of Mercy will give love to those who believe and do righteous deeds:”, i.e., bestow on them His love and endow them with the capability to love His creation, as well as cause them to be loved by their fellow men.

Islam is known as a religion of peace, *salam*, which comes from submission to the only Being worthy of human submission, namely, God. In classical Islamic thought, as developed from the third through sixth Islamic centuries, peace as the essence of Islam results from justice, and justice is merely the expression of truth and love in a communal context.

The most profound verse in the Qur’an as a source of faith-based justice is *Surat al An’am 6:115*, *wa tammat kalimatu rabbika sidqan wa ‘adlan*, “The Message of your Lord is completed and perfected in truth and in justice.” This teaches that justice is an expression of truth and that truth originates in the transcendent order of reality, indeed from the Being of God, not in man-made law.

Perhaps the second most profound verse is *Surat al Shura 42:17*, which emphasizes the concept of balance, known as *mizan*. This is central to all classical Islamic thought in every aspect of both personal and social life. “It is God Who has bestowed revelation from on high, setting forth the truth, and [thus giving man] a balance [wherewith to weigh right and wrong].” This verse of the Qur’an teaches that divine revelation through the various prophets in human history is considered to be a balance, an instrument placed by God in our hands by which we can weigh all issues of conscience.

A third profound teaching of the Qur’an is the importance and power of choice, of which the most important instance is freedom of religion and the freedom to interpret divine guidance in the practice of justice. The concept of choice is central, because, without freedom to choose, neither balance nor justice would have any meaning. The power to choose between good and bad is the greatest gift from the Creator to the created, but it is also a profound test for every person, every community, and nation, every civilization, and humanity itself.

The Qur’an emphasizes the importance of the basic power to choose between purposes or higher paradigms of thought, because the choice shapes the governing agendas of both persons and communities and thereby controls action. According to the Qur’an, the choice that has determined the rise and fall of entire civilizations throughout human history is between the pursuit of transcendent justice and the pursuit of material power as an ultimate goal in life.

The balance to be maintained in every civilization as embodied in every world religion is among order, justice, and freedom. This paradigm of balance teaches that order, justice, and freedom are interdependent. When freedom is construed to be independent of justice, there can be no justice and the result will be anarchy. When order is thought to be possible without justice, there will be no order, because injustice is the principal cause of disorder. When justice is thought to be possible without order and freedom, then the pursuit of order, justice, and freedom are snares of the ignorant.

A key to traditionalist American thought, based on the spiritually-based Scottish Enlightenment, which was the opposite of the secularist “Enlightenment” in Europe, is the distinction, now almost forgotten, between freedom and liberty. This fundamental distinction in thought, symbols, and action is portrayed in David Hackett Fischer’s monumental 851-page tome, *Liberty and Freedom: A Visual History of America’s Founding Ideas*, Oxford University Press, 2005. In classical or traditionalist American thought, freedom implies positive action to pursue higher values as the essence of justice, as distinct from mere liberty, which refers negatively to rejection of restraints on freedom of action. The Preamble to the American Constitution lists and prioritizes five purposes. Justice comes first, followed by domestic order, the common defense, and prosperity, and lastly comes liberty, which is merely the result of the first four.

Without consensus on the proper nature of order, and of justice and freedom as essential parts of a single whole, rather than as independent pursuits, no civilization can continue to exist. The twin roles of religion in all of its traditionalist manifestations, including the monotheistic and “revealed religions”, and especially Islam, are the spiritual well-being or happiness of every person and the maintenance of consensus on the responsibilities and rights necessary to live in an ordered society.

Students of comparative legal systems differ on whether there is an essence to any particular religion and to any given legal system, or whether each religion is an accumulation of human practices and every legal system is a composite of accidentals developed in response to changing exigencies. Relativists, including even self-styled progressivist Muslims, would like to contextualize Islam out of existence.

Islam is by far the best example of a religion that has very self-consciously developed a sense of its own essence and sharply distinguished this from any perverted interpretation and practice by self-professed Muslims. Whereas in Christianity the essence is considered to be love, in Islam the essence is considered to be justice as a derivative of love.

III. What is the Role of Normative Jurisprudence in the Essence of Islam

In Western positivist law, which by definition is entirely manmade, law exists only to the extent that it is enforced. In Islam, if the law has to be enforced it has failed, because the purpose of Islamic law is primarily educational as a set of guidelines for action.

What are these guidelines? Some of the best minds in human history developed this set of guidelines over a period of many centuries. These guidelines are known as *maqasid al shari'ah* or the ultimate purposes of the shari'ah, or as the *kulliyat* or universal principles, or as the *dururiyat* or essentials.

Very briefly, these may be categorized as eight irreducible purposes, about each of which a separate chapter was written in the unpublished book, *Rehabilitating the Role of Religion in the World: Laying a New foundation on Faith-Based, Compassionate Justice*, most of which was posted in the ezine, www.theamericanmuslim.org, on May 30 through June 7, 2009 . The first is *haqq al din* (the right to freedom of religion), *haqq al nafs* (respect for the human person and human life), *haqq al nasl* (respect for marriage and human community), *haqq al mahid* (respect for the physical environment), *haqq al mal* (respect for the universal right to economic opportunity and ownership of productive property), *haqq al hurriyah* (respect for the universal right of self determination or political freedom), *haqq al karama* (respect for human dignity, especially gender equity), and *haqq al'ilm* (respect for the rights to free speech, publication, and association). See appendix one.

These norms or guidelines constitute the essence of Islamic jurisprudence. They provide a sophisticated methodology for understanding the Qur'an and evaluating the ahadith (sayings of prophet Mohammad), so that the rules and regulations or *ahkam* can be applied justly according to their purpose.

In fact, however, there are two essences, one formative and the other derivative, which must be maintained in a dialectical balance. Human rights as the intellectual essence is an essential derivative of a prior essence, which is love, both *hubb* and *'ishq*, coming from beyond the human intellect. In systems terminology, there is an input/output balance. The input is transcendent, known as the *batin*, and the output is immanent, known as the *dhahr*.

The Qur'an teaches in Surat al Isra' 17:70, *Wa lakad karramna Bani Adam*, "We have honored the children of Adam". As a consequence of being honored by God we all deserve to have human rights regardless of our choice of religion or lack of such choice. The ability of a state to provide and guaranty these rights to its citizens is the only justification for its existence.

The dialectic between *batin* and *dhahr* is similar to the dialectic in all of creation, from the atom all the way to black holes, but especially between the theory and practice of law. In the intellectual processing of what Christians call moral theology but Muslims call merely normative law, the theory should influence the practice, but the practice should also influence the theory. In Islamic jurisprudence and in Islamic thought generally, the theory itself comes from the transcendent source of divine guidance, as best human beings can understand it in the open-ended search for truth. But this understanding must also reflect the experience of practice in a changing space-time

universe. The essence is indeed unchanging, but its application is or should be in constant flux, because that is the nature of reality.

The controversial question then arises, is there really a difference between thought and law, since transcendent law is the basic framework of reference in Islamic thought, whereas in the Western positivist paradigm human thought is the framework for law?

One might look at this new perspective on the shari'ah by using the analogy of the hourglass. The shari'ah is like an hourglass which transmutes the transcendent into the immanent by means of the art of intellectual processing. This processing from input to output is what God in the Qur'an refers to as the *jihad al kabir* or "great jihad," the intellectual jihad, which is the only jihad specifically mentioned in the Qur'an, *Surat al Furqan 25:52, wa jihidhum bihi jihadan kabiran*, "struggle with it [divine revelation] in a great jihad." The other two, the *jihad al akbar* and the *jihad al asghar*, are mentioned only in the *ahadith*.

The shari'ah would have two essences, the input of love and the output of human rights. Without eternal input there will never be any lasting output, since, as Rumi puts it, love is the reason for the creation of the universe. Quite simply, who would care about justice unless one were motivated by love? This, of course, would explain why in recent times justice has gone out of style.

In all of this we should remember the wisdom of "the throne verse," the *Ayah al Kursi, Surat al Baqara 2:255, Ya'alamu ma bayna 'aydihim wa ma khalfahum; wa la yuhituna bi shayin min 'ilmihi illa bi ma sha'a*, "He knows all that lies open before men and all that is hidden from them, whereas they cannot attain to any of His knowledge except what He wills [them to attain]".

IV. Human Rights: the Basis of Political Legitimacy

One of the great blessings that God bestowed upon us is the ability to recognize where we are and to wonder about why we are here and where we are going. The second great blessing is the ability to choose in reaching answers. The third great blessing was divine revelation sent to help guide us to Him, culminating in the Qur'an.

These privileges given to all human beings can only be translated in today's world as basic human rights as defined in the Qur'an in general and later through *maqasid al shari'ah*. The verse cited above on honoring the children of Adam, *Surat al Isra' 17:70*, is manifested in the first ten amendments to the American Constitution, known as the Bill of Rights and in the Universal Declaration of Human Rights adopted by the General Assembly of the United Nations on December 10, 1948.

As indicated in *Surat Maryam 19:96-97*, quote above, these God-given rights are universal. Hence, the primary role of government is to insure and secure every citizen's

ability to enjoy these God given human rights. In fact, no human being should be held responsible for his deeds on earth in the Day of Judgment in the absence of these basic rights so necessary for our individual ability to choose freely between the guidance sent to us from God and all other choices. Lack of freedom, generally create oppressive circumstances, especially fear, that often limit our ability to choose and can divert our choices toward issues such as basic survival.

Absence of basic human rights and lack of freedom will create oppressive circumstances similar to those that led the second Khalifah Omar to exempt a thief from being punished because the society did not provide the right opportunity to earn an honest living and feed oneself and one's family. Any government, especially one that claims to follow the teachings of the Qur'an, that fails to ensure the citizens these basic rights thereby loses its legitimacy, its reason to exist.

V. Can Muslims Change the Perception of Islam through a Grand Strategy of Paradigm Management?

The perception of Islam in America can be changed only if Muslims think big through what we might call paradigm management, and only if the paradigm to be managed is American.

Policy making in America consists of balancing special interests in the pursuit of power, but this balancing takes place in pursuit of agendas formed largely in the think-tanks and in the media. These agendas, in turn, are shaped by paradigms formed primarily in academia. Muslims usually start at the wrong end of the policy process, usually by lobbying against something after the policies have been set and can no longer be changed.

The two opposite poles of paradigmatic management are power and justice. The NeoCons exemplify the power paradigm, whereby everything is measured in terms of the unilateral imposition of American power, mainly military, to prevent chaos in the world. This approach is based on fear and on reaction to real or perceived threats to global stability.

The opposite paradigm is justice, which is best exemplified by President Barack Obama, though he cannot escape the power of those whose only goal is power.

Early in his term, in Cairo President Obama gave a remarkable speech despite the firm resistance of practically everyone in his Administration. He had to bulldoze his way to even mention the word justice in this first major foreign policy address to the world. Six times the speechwriters took the word justice out of the carefully managed speech, but each time he put it back in. When he read the final version of the speech on the flight to Cairo he found that again the word justice had been deleted, so without prior clearance he put it back in with spades by using the word seven times.

On May 22, 2010, at the Westpoint graduation ceremonies he issued another revolutionary call for justice as the framework for American policy, both domestic and foreign. Although he focused on the role of the military, he made it clear that “we will be stronger if the world is just”, and he spoke of an “international order of liberty and justice”.

He knew instinctively that he must introduce a new paradigm before he can move the ship of state to follow up through action. The paradigm of justice calls for pursuing justice as the route to order, and not the other way around. The justice paradigm warns that attempts baldly to impose order produce only more disorder and make justice impossible.

A week later, on May 27th, President Obama released a 52-page National Security Strategy paper, as required by Congress, in which he reiterated several times the main points of his Westpoint address. He pointedly rejected George W. Bush’s focus on counter-terrorism as the organizing principle of security policy. He pointedly avoided the use of the word “Islamic” anywhere in this 52-page paper and stated that “efforts to counter violent extremism are only one element of our strategic environment and cannot define America’s engagement with the world.”

In his personal introduction to the document, President Obama wrote that, “Our long-term security will come not from our ability to instill fear in other peoples, but through our capacity to speak to their hopes.”

The document on its first page noted that in recent times “inequality and economic instability have intensified” as threats to “the universal aspiration for freedom and dignity.” He called for “renewing American leadership” through “moral example” and stated that, “The most effective way for the United States of America to promote our values is to live them”.

President Obama’s first formal national security report called for the pursuit of “enlightened self-interest” through “an international order based on rights and responsibilities”. Most significantly it stated, “We recognize economic opportunity as a human right”. In Islamic teachings this is possible in the modern capital-intensive world only by removing the institutional barriers to broadened capital ownership, so that every person as a basic human right would have access to earnings both from wages and from profit dividends.

President Obama emphasized throughout his first national security report the importance of never compromising American values in the pursuit of security. “Our struggle to remain true to our values and Constitution” he said, “has always been a lodestar, both to the American people and to those who share our aspiration for human dignity, ... for if we compromise our values in pursuit of security we will undermine both.”

Perhaps the most important single statement was his promise and call for global justice: “Our engagement will underpin a just and sustainable order – just because it advances mutual interests, protects the rights of all, and holds accountable those who refuse to meet their responsibilities; sustainable because it is based on broadly shared norms and fosters collective action to address common challenges”.

Muslims can change the perception of Islam in the West, first of all, by addressing the goal of so-called “grand strategy”, which is to manage the paradigms of thought that shape history. Muslims by heritage are well equipped to shape paradigmatic thought because historically Muslims have developed justice into a framework ideally suited for the modern world, even though Islamdom often has not practiced it any better than has any other civilization.

Secondly, Muslims can change the perception of Islam by helping to renew America. Lobbying for Muslim interests will not spread better understanding of Islam, even though such lobbying is necessary. Policymakers and their advisers will listen to Muslims only if Muslims can contribute to pursuing what is best for America’s enlightened interests. They can best do so by working with visionary American leaders to carry out their visions.

We can change the perception of Islam, and indeed of all religions, only by rehabilitating the essence and practice of religion not as the cause of injustice, but as the only cure. In politics, visionary leaders can overcome the seemingly insuperable obstacles and barriers of special interests only if and to the extent that Muslims, Christians, and Jews cooperate in solidarity to turn the essential vision of all religions into reality, in sha’a Allah.

end

Appendix

These maqasid or purposes and their subordinate levels of specificity are portrayed graphically as follows in Chapter 5, “Universal Principles of Human Responsibilities and Rights in the Shari’ah” from the textbook, *Islam and Muslims*, by Drs. Muhammad Ali Chaudry and Robert Dickson Crane, The Center for Understanding Islam, 2011:

Guide to the Detailed Charts on the Maqasid al Shari’ah

Chart No.	Maqasid al Shari’ah Covered	Additional Reference
Chart 5.1	I. Respect for Divine Revelation (<i>Haqq al Din</i>)	Chapters 1 and 2
Chart 5.2	II. Respect for the Human Person (<i>Haqq al Nafs</i>)	Chapter 18: Interfaith Cooperation
Chart 5.3	III. Respect for Family & Community (<i>Haqq al Nasl</i>)	Chapter 15: Democracy
Chart 5.4	IV. Respect for the Environment (<i>Haqq al mahid</i>)	Chapter 16: Islam and Ecology
Chart 5.5	V. Respect for Economic Justice (<i>Haqq al Mal</i>)	Chapter 5: Social & Economic Justice
Chart 5.6	VI. Respect for Political Justice (<i>Haqq al Hurriyyah</i>)	Chapter 15: Democracy
Chart 5.7	VII. Respect for Human Dignity (<i>Haqq al Karamah</i>)	Chapter 14: Gender Equity
Chart 5.8	VIII. Respect for Knowledge (<i>Haqq al ‘Ilm</i>)	Chapter 17: Education

Chart 5.1
Universal Principles of Human Rights and Responsibilities
1. Respect for Divine Revelation

PRIMARY <i>(Maqasid- Purposes)</i>	SECONDARY <i>(Hajjiyat- Goals)</i>	TERTIARY <i>(Tahsiniyyat - Objectives)</i>	ILLUSTRATIVE ACTIONS <i>(A'mal)</i>
<p style="text-align: center;">1.</p> <p>Respect for Divine Revelation</p> <p><i>(Haqq al Din)</i></p> <p><i>(Continued...)</i></p>	<p>Belief in One God</p>	<p>Islam</p> <p>Arkan al Islam →</p> <p>(Pillars of Islam)..... →</p> <p>Submission to the Will of God, the first level of faith.</p>	<p>The Five Pillars of Faith:</p> <ul style="list-style-type: none"> - Declaration of Faith (<i>Shahadatain</i>) - Prayer (<i>Salah</i>) - Charity (<i>Zakat</i>) - Fasting (<i>Saum</i>) - Pilgrimage (<i>Hajj</i>) <p><i>See details in chapter 1.</i></p>
		<p>Iman</p> <p>Arkan al Iman ('Aqida)...→</p> <p>(Creedal Principles of Faith)</p> <p>Practicing pure faith with sincerity in one's heart thus achieving the second level of faith.</p>	<p>'Aqida or Belief in:</p> <ul style="list-style-type: none"> Existence of God (<i>Tawhid</i>) Angels (<i>Mala'ika</i>) Divine Scriptures (<i>Kutub</i>) All the Prophets (<i>Nabi, Rusul</i>) Day of Judgment (<i>Qiyama</i>) Absolute Power of God (<i>Qadr</i>) <p><i>See note on Shi'a Aqidai[i].</i></p> <p><i>See details in chapter 1.</i></p> <p>Other Elements of Iman:</p> <ul style="list-style-type: none"> - Loving Awe of God (<i>Taqwa</i>) - Love of God (<i>Hubb</i>) - Reliance on God (<i>Tawakkul</i>)
		<p>Ihsan</p> <p>Achieving perfection in worship based on one's</p>	<p>Absorption of oneself in the presence of God (<i>Fan'a</i>)</p>

(Continued..)		personal awareness of God's presence, love, and compassion. The Prophet Muhammad said, "[<i>Ihsan is</i>] to worship God as though you see Him, and if you cannot see Him, then indeed He sees you." (Hadith of <i>Gabriel</i> .)	Eternal presence of God (<i>Baq'a'a</i>)
	Freedom of Religion		Personal relationship with God (<i>Taqwa</i> and <i>Hubb</i>)
			Repentance and forgiveness (<i>tauba</i> and <i>ghafr</i> or <i>maghfirah</i>)
			Kindness and softness with others (<i>haina wa laina</i>)
			Peaceful reconciliation
			Good deeds (<i>a'mal al salihat</i>)
	Unity in Diversity		Equality in human dignity
			Universal conditions for salvation
			Equality of prophets
			Diversity of legal systems: <i>shar'</i> : universal principles of normative law (<i>maqasid</i>) for all communities; <i>shar'ah / minhaj</i> : individual communities, e.g., separation of church and state"; and <i>shari'ah</i> : for Muslims only, -including specific punishments

Chart 5.2
Universal Principles of Human Rights and Responsibilities
2. Respect for the Human Person

PRIMARY <i>(Maqasid- Purposes)</i>	SECONDARY <i>(Hajjiyat- Goals)</i>	TERTIARY <i>(Tahsiniyyat - Objectives)</i>	ILLUSTRATIVE ACTIONS <i>(A'mal)</i>
2. Respect for the Human Person <i>(Haqq al Nafs)</i>	Respect for the Human Soul <i>(Haqq al Nafs and Haqq al Ruh)</i>	Personal spiritual renewal	
	Peace Making and Peace Keeping	Societal renewal (<i>tajdid</i>)	
		Peace through justice <i>(jihad al kabil)</i> Conflict resolution	
<i>(Continued ..)</i>	Respect for Life (<i>Haqq al Haya</i>)	Doctrine of the just war (limits on the use of violence to protect the human rights of self and others)	Just Cause and Intent
			Violence only in self defense
			Legitimate authority
			Last resort (attempts at conflict resolution must precede use of violence)
			Probability of success (realistic assessment of the threat and consequences)
			Benefits must exceed the harm
			Minimize civilian casualties
			Cessation of hostilities on offer of peace
	Protection and return of prisoners of war		

<i>(Continued ..)</i>		Avoidance of vengeance after war	
	Duty to Protect the Unborn	Recognizing that God provides for all.	Abstinence education to prevent pregnancy outside of wedlock
		Recognizing the rights of the unborn.	Adoption
		Stressing the role of marriage and family	

Chart 5.3
Universal Principles of Human Rights and Responsibilities
3. Respect for Family & Community

PRIMARY <i>(Maqasid- Purposes)</i>	SECONDARY <i>(Hajjiyat- Goals)</i>	TERTIARY <i>(Tahsiniyyat - Objectives)</i>	ILLUSTRATIVE ACTIONS <i>(A'mal)</i>
<p style="text-align: center;">3.</p> <p style="text-align: center;">Respect for Family & Community</p> <p style="text-align: center;"><i>(Haqq al Nas)</i></p>	<p style="text-align: center;">Personalism:</p> <p>Every community gets its meaning and sovereignty from its individual members, each of whom is subject to the ultimate sovereignty of God.</p>	<p>A community with a common sense of the past, common values in the present and common hopes for the future should have legal standing in international law.</p>	<p>Right to economic self determination</p> <p>Right to political self determination</p> <p>Right to International Recognition</p>
	<p style="text-align: center;">Sacred Nature of Marriage</p>	<p style="text-align: center;">Equal Rights</p>	<p>Right to own property</p>
			<p>Rights to choose a spouse</p>
			<p>Equal right to divorce with different procedures</p>
			<p>Right to education</p>
			<p>Right to work</p>
			<p>Right to community leadership</p>
		<p style="text-align: center;">Equal Responsibility</p>	<p>Equal responsibility to care for the elderly</p>
		<p>Equal responsibility for household chores</p>	
		<p style="text-align: center;">Separate</p>	<p>Inheritance based on different responsibilities by gender (See Appendix J and Chapter 14)</p>
<p>Women's right to retain and spend own earnings</p>			

		Responsibility	Women's primary right to custody of young children Women's primary responsibility to nurture young children Men's primary responsibility to provide for personal and financial security of the family.
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Chart 5.4
Universal Principles of Human Rights and Responsibilities
4. Respect for the Environment

PRIMARY <i>(Maqasid- Purposes)</i>	SECONDARY <i>(Hajjiyat- Goals)</i>	TERTIARY <i>(Tahsiniyyat - Objectives)</i>	ILLUSTRATIVE ACTIONS <i>(A'mal)</i>
<p style="text-align: center;">4.</p> <p style="text-align: center;">Respect for the Environment</p> <p style="text-align: center;"><i>(Haqq al Mahid)</i></p>	<p>Stewardship of creation (<i>khilafa</i>)</p> <p>Respecting the balance of all that God has created</p> <p>Respecting the Sacredness of nature</p> <p>Preserving Ecological Diversity</p> <p>Preserving the Ecological Balance (<i>mizan</i>)</p>	<p>Conducting Scientific Study of Life</p> <p>Creating Awareness of the Issues through Education</p> <p>Conducting Cost-Benefit Analysis</p> <p>Shaping Environmental Policy</p> <p>Developing Institutions</p> <p>Developing Environmental Laws</p>	<p>Implement conservation policies:</p> <ul style="list-style-type: none"> • Protect the Atmosphere • Protect Water Resources • Protect the Forest • Develop alternative energy resources • Develop Organic Farming • Limit the use of harmful pesticides • Limit use of chemical fertilizers. • Limit nuclear weapons • Limit deep-well drilling • Protect Wildlife

Chart 5.5
Universal Principles of Human Rights and Responsibilities
5. Respect for Economic Justice

PRIMARY <i>(Maqasid-Purposes)</i>	SECONDARY <i>(Hajjiyat- Goals)</i>	TERTIARY <i>(Tahsiniyyat - Objectives)</i>	ILLUSTRATIVE ACTIONS <i>(A'mal)</i>
<p style="text-align: center;">5.</p> <p>Respect for Economic Justice</p> <p><i>(Haqq al Mal)</i></p>	<p style="text-align: center;">Personal Responsibilities</p> <p><i>(Fard 'Ain)</i></p>	Personal Ethics	Avoid immoral economic activities (bribery, unfair trade practices, gambling, sale of alcohol, pork, etc.)
		Concern for the Poor	Charity for the poor (<i>Zakat</i> and <i>Sadaqa</i>) Interfaith and broad community volunteering
		Respect the sacred nature of private ownership of the means of production.	Remove barriers in access to capital credit
		Broaden capital ownership	Introduce pure credit based on prospective future wealth
			Tax reform
			Two-tier monetary policies (elimination of interest on self-financing loans)
			Capital homesteading for individuals and for Community Investment Corporations
		Provide a Safety Net for the Disadvantaged	Institution building
	Institution building		

Chart 5.6
Universal Principles of Human Rights and Responsibilities
6. Respect for Political Justice

PRIMARY <i>(Maqasid- Purposes)</i>	SECONDARY <i>(Hajjiyat- Goals)</i>	TERTIARY <i>(Tahsiniyyat - Objectives)</i>	ILLUSTRATIVE ACTIONS <i>(A'mal)</i>						
<p style="text-align: center;">6.</p> <p>Respect for Political Justice</p> <p><i>(Haqq al Hurriyyah)</i></p>	<p style="text-align: center;">Responsibility of Leaders and Followers to God</p> <p style="text-align: center;"><i>(Khilafa)</i></p>	<p style="text-align: center;">Practice Virtue in Public Life</p>	<p style="text-align: center;">Education to develop an awareness of God and virtue</p>						
	<p style="text-align: center;">Participatory Political Democracy</p> <p style="text-align: center;"><i>(Shurah)</i></p>	<p style="text-align: center;">Open and Responsive Political System</p>	<p style="text-align: center;">Institution building (broadly representative parliaments)</p>						
	<p style="text-align: center;">Consensus Building Among Community Leaders <i>(Ijma)</i></p>	<p style="text-align: center;">Through the Six Estates:</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <tr><td style="text-align: center;">Executive</td></tr> <tr><td style="text-align: center;">Legislative</td></tr> <tr><td style="text-align: center;">Judicial</td></tr> <tr><td style="text-align: center;">Media</td></tr> <tr><td style="text-align: center;">Think Tanks & Foundations</td></tr> <tr><td style="text-align: center;">Academia</td></tr> </table>	Executive	Legislative	Judicial	Media	Think Tanks & Foundations	Academia	<p style="text-align: center;">Leverage the strengths of all institutions to bring out the best for the good of all.</p>
	Executive								
	Legislative								
	Judicial								
Media									
Think Tanks & Foundations									
Academia									
<p style="text-align: center;">Independent Judiciary</p>	<p style="text-align: center;">Equal Justice Under the Law <i>(‘Adl)</i></p>	<p style="text-align: center;">Institution building</p>							
<p style="text-align: center;">Freedom of movement, residence, and citizenship</p>	<p style="text-align: center;">Policy formulation</p>	<p style="text-align: center;">Institution building</p>							

Chart 5.7
Universal Principles of Human Rights and Responsibilities
7. Respect for Human Dignity

PRIMARY <i>(Maqasid- Purposes)</i>	SECONDARY <i>(Hajjiyat- Goals)</i>	TERTIARY <i>(Tahsiniyyat - Objectives)</i>	ILLUSTRATIVE ACTIONS <i>(A'mal)</i>
<p style="text-align: center;">7. Respect for Human Dignity <i>(Haqq al Karamah)</i></p>	<p>Gender Equity</p>	Right to own property	<p>Build social consensus for recognition, respect, and implementation of these rights for women guaranteed by Islam more than fourteen centuries ago.</p>
		Rights to choose a spouse	
		Equal right to divorce with different procedures	
		Right to education	
		Right to work	
		Right to community leadership	
		Equal legal right to be a witness, originally limited for women in commercial transactions	
		Equal access to a mosque	
	<p>Respect for all of the Principles of Islamic Law</p>	Divine Revelation	<p>Institution building</p>
		Respect for the Human Person	
		Family & Community	
		Environmental Justice	
		Economic Justice	
		Political Justice	
		Human Dignity	
		Knowledge	

Chart 5.8
Universal Principles of Human Rights and Responsibilities
8. Respect for Knowledge

PRIMARY <i>(Maqasid- Purposes)</i>	SECONDARY <i>(Hajjiyat- Goals)</i>	TERTIARY <i>(Tahsiniyyat - Objectives)</i>	ILLUSTRATIVE ACTIONS <i>(A'mal)</i>
8. Respect for Knowledge <i>(Haqq al 'Ilm)</i>	Duty to Seek Knowledge	Divine Revelation(<i>Wahy</i>) Natural Law (<i>'Ain al Yaqin</i>) Rational Thought (<i>'Ilm al Yaqin</i>)	Apply the knowledge through <i>Ijtihad</i> in order to pursue the good and avoid the bad. (amr-bil- ma'ruf and nahi an al munkarii[ii])
	Freedom to Acquire Knowledge	Policy formulation regarding: Freedom of Speech Freedom of Press Freedom of Assembly	Legislation for implementation
	Duty to Share Knowledge	Outreach Policy and Planning to preserve and expand knowledge	Teach by Example Build Educational Institutions
